



The Holy Eucharist

The Fifteenth Sunday after Pentecost

September 18, 2022 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

The people's responses are in bold.

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

God of Grace and God of Glory

Cwm Rhondda; arr. Edmond de Vos (b. 1924)

PRELUDE

Stimmen der Nacht, Op. 142, No. 1

Sigfrid Karg-Elert (1877–1933)

My World Needs You Right Now

Kirk Franklin (b.1970)

THE ENTRANCE RITE

INTROIT

Locus iste, WAB 23

Anton Bruckner (1824–1896)

Sung in Latin.

This place was made by God, a priceless sacrament; it is without reproach.

(Gradual for the Anniversary of a Dedication of a Church)

The people stand as able at the introduction to the hymn.

Praise to the Lord, the Almighty

Sung by all.

Lobe den Herren

We begin our worship as a gathered community by praising God in song.

1. Praise to the Lord, the Al - might - y, the King of cre - a - tion; O my soul,
 2. Praise to the Lord; o - ver all things he glo - rious - ly reign - eth: borne as on
 3. Praise to the Lord, who doth pros - per thy way and de - fend thee; sure - ly his
 4. Praise to the Lord! O let all that is in me a - dore him! All that hath

praise him, for he is thy health and sal - va - tion: join the great throng,
 ea - gle - wings, safe - ly his saints he sus - tain - eth. Hast thou not seen
 good - ness and mer - cy shall ev - er at - tend thee; pon - der a - new
 life and breath come now with prais - es be - fore him! Let the a - men

psal - ter - y, or - gan, and song, sound - ing in glad ad - o - ra - tion.
 how all thou need - est hath been grant - ed in what he or - dain - eth?
 what the Al - might - y can do, who with his love doth be - friend thee.
 sound from his peo - ple a - gain; glad - ly for ev - er a - dore him.

THE OPENING ACCLAMATION

Blessed be our God.
 For ever and ever. Amen.

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

Almighty God,
 to you all hearts are open, all desires known,
 and from you no secrets are hid:
 Cleanse the thoughts of our hearts
 by the inspiration of your Holy Spirit,
 that we may perfectly love you,
 and worthily magnify your holy Name;
 through Christ our Lord. Amen.

Dios omnipotente,
 para quien todos los corazones están manifiestos,
 todos los deseos son conocidos
 y ningún secreto se halla encubierto:
 Purifica los pensamientos de nuestros corazones
 por la inspiración de tu Santo Espíritu,
 para que perfectamente te amemos
 y dignamente proclamemos la grandeza de tu
 santo Nombre;
 por Cristo nuestro Señor. Amén.

HYMN OF PRAISE

To God Be the Glory

Sung by all.

William H. Doane (1832–1915)

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

To God be the glo - ry— great things he hath done!
So loved he the world that he gave us his Son,
who yield - ed his life, an a - tone - ment for sin,
and o - pened the life - gate that all may go in.
Praise the Lord, praise the Lord, let the earth hear his voice!
Praise the Lord, praise the Lord, let the peo - ple re - joice!
O come to the Fa - ther through Je - sus, the Son,
and give him the glo - ry— great things he hath done!

THE COLLECT FOR THE FIFTEENTH SUNDAY AFTER PENTECOST

The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you.

And also with you.

Let us pray.

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

Amos 8:4-7

Hear this, you that trample on the needy, and bring to ruin the poor of the land, saying, "When will the new moon be over so that we may sell grain; and the sabbath, so that we may offer wheat for sale? We will make the ephah small and the shekel great, and practice deceit with false balances, buying the poor for silver and the needy for a pair of sandals, and selling the sweepings of the wheat." The Lord has sworn by the pride of Jacob: Surely I will never forget any of their deeds.

The Word of the Lord.
Thanks be to God.

Amós 8:4-7

Oigan esto, ustedes que oprimen a los humildes y arruinan a los pobres del país; ustedes que dicen: «¿Cuándo pasará la fiesta de la luna nueva, para que podamos vender el trigo? ¿Cuándo pasará el sábado, para que vendamos el grano a precios altos y usando medidas con trampa y pesas falsas? ¡Arruinaremos a los pobres hasta que ellos mismos se nos vendan como esclavos para pagar sus deudas, aunque sólo deban un par de sandalias! ¡Venderemos hasta el desecho del trigo!» El Señor ha jurado por la gloria de Jacob: «Nunca olvidaré lo que han hecho.»

Palabra del Señor.
Demos gracias a Dios.

THE PSALM

Sung by the choir.

chant: Francis Jackson (1917–2022)

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.

Psalms 113

Salmo 113

Hallelujah!
Give praise, you servants of the Lord;
praise the Name of the Lord.
Let the Name of the Lord be blessed,
from this time forth for evermore.
From the rising of the sun to its going down
let the Name of the Lord be praised.
The Lord is high above all nations,
and his glory above the heavens.
Who is like the Lord our God, who sits enthroned
on high,
but stoops to behold the heavens and the earth?
He takes up the weak out of the dust
and lifts up the poor from the ashes.
He sets them with the princes,
with the princes of his people.
He makes the woman of a childless house
to be a joyful mother of children.

¡Aleluya!
Alaben las obras del Señor;
alaben el Nombre del Señor
Sea bendito el Nombre del Señor,
desde ahora y para siempre.
Desde el nacimiento del sol hasta donde se pone,
sea alabado el Nombre del Señor.
Excelso sobre todas las naciones es el Señor,
sobre los cielos su gloria.
¿Quién como el Señor nuestro Dios,
que se sienta entronizado en las alturas,
mas se humilla a mirar a los cielos y a la tierra?
El levanta del polvo al desvalido,
y al menesteroso alza del muladar,
Para sentarlos con los príncipes,
con los príncipes de su pueblo.
El hace que la mujer estéril
sea madre gozosa de hijos.

THE SECOND LESSON

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

1 Timothy 2:1-7

1 Timoteo 2:1-7

First of all, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Savior, who desires everyone to be saved and to come to the knowledge of the truth. For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human, who gave himself a ransom for all—this was attested at the right time. For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

The Word of the Lord.
Thanks be to God.

Ante todo recomiendo que se hagan peticiones, oraciones, súplicas y acciones de gracias a Dios por toda la humanidad. Se debe orar por los que gobiernan y por todas las autoridades, para que podamos gozar de una vida tranquila y pacífica, con toda piedad y dignidad. Esto es bueno y agrada a Dios nuestro Salvador, pues él quiere que todos se salven y lleguen a conocer la verdad. Porque no hay más que un Dios, y un solo hombre que sea el mediador entre Dios y los hombres: Cristo Jesús. Porque él se entregó a la muerte como rescate por la salvación de todos y como testimonio dado por él a su debido tiempo. Para anunciar esto, yo he sido nombrado mensajero y apóstol, y se me ha encargado que enseñe acerca de la fe y de la verdad a los que no son judíos. Lo que digo es cierto; no miento.

Palabra del Señor.
Demos gracias a Dios.

The people stand as able at the introduction to the hymn.

HYMN AT THE SEQUENCE • 676

There Is a Balm in Gilead

Sung by all.

Negro spiritual

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

Refrain

There is a balm in Gil-e-ad, to make the wound-ed whole, there is a balm in Gil-e-ad, to
heal the sin - sick soul. soul. 1. Some - times I feel dis - cour - aged, and
2. If you can - not preach like Pe - ter, if you
think my work's in vain, but then the Ho - ly Spi - rit re - vives my soul a - gain.
can - not pray like Paul, you can tell the love of Je - sus, and say, "He died for all."

Repeat Refrain

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

Luke 16:1-13

The Holy Gospel of our Lord Jesus Christ according to Luke.

Glory to you, Lord Christ.

Jesus said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, 'What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.' Then the manager said to himself, 'What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.' So, summoning his master's debtors one by one, he asked the first, 'How much do you owe my master?' He answered, 'A hundred jugs of olive oil.' He said to him, 'Take your bill, sit down quickly, and make it fifty.' Then he asked another, 'And how much do you owe?' He replied, 'A hundred containers of wheat.' He said to him, 'Take your bill and make it eighty.' And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes. Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? And if you have not been faithful with what belongs to another, who will give you what is your own? No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth."

The Gospel of the Lord.

Praise to you, Lord Christ.

Lucas 16:1-13

Santo Evangelio de nuestro Señor Jesucristo, según Lucas.

¡Gloria a ti, Cristo Señor!

Jesús contó también esto a sus discípulos: «Había un hombre rico que tenía un mayordomo; y fueron a decirle que éste le estaba malgastando sus bienes. El amo lo llamó y le dijo: "¿Qué es esto que me dicen de ti? Dame cuenta de tu trabajo, porque ya no puedes seguir siendo mi mayordomo." El mayordomo se puso a pensar: "¿Qué voy a hacer ahora que mi amo me deja sin trabajo? No tengo fuerzas para trabajar la tierra, y me da vergüenza pedir limosna. Ya sé lo que voy a hacer, para tener quienes me reciban en sus casas cuando me quede sin trabajo." Llamó entonces uno por uno a los que le debían algo a su amo. Al primero le preguntó: "¿Cuánto le debes a mi amo?" Le contestó: "Le debo cien barriles de aceite." El mayordomo le dijo: "Aquí está tu vale; siéntate en seguida y haz otro por cincuenta solamente." Después preguntó a otro: "Y tú, ¿cuánto le debes?" Éste le contestó: "Cien medidas de trigo." Le dijo: "Aquí está tu vale; haz otro por ochenta solamente." El amo reconoció que el mal mayordomo había sido listo en su manera de hacer las cosas. Y es que cuando se trata de sus propios negocios, los que pertenecen al mundo son más listos que los que pertenecen a la luz. Les aconsejo que usen las falsas riquezas de este mundo para ganarse amigos, para que cuando las riquezas se acaben, haya quien los reciba a ustedes en las viviendas eternas. El que se porta honradamente en lo poco, también se porta honradamente en lo mucho; y el que no tiene honradez en lo poco, tampoco la tiene en lo mucho. De manera que, si con las falsas riquezas de este mundo ustedes no se portan honradamente, ¿quién les confiará las verdaderas riquezas? Y si no se portan honradamente con lo ajeno, ¿quién les dará lo que les pertenece? Ningún sirviente puede servir a dos amos; porque odiará a uno y querrá al otro, o será fiel a uno y despreciará al otro. No se puede servir a Dios y a las riquezas.»

El Evangelio del Señor.

Te alabamos, Cristo Señor.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Canon Dana Colley Corsello

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

The people stand as able.

THE NICENE CREED

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation, he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Creemos en un solo Dios, Padre todopoderoso, Creador de cielo y tierra, de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo, Hijo único de Dios, nacido del Padre antes de todos los siglos: Dios de Dios, Luz de Luz, Dios verdadero de Dios verdadero, engendrado, no creado, de la misma naturaleza que el Padre, por quien todo fue hecho; que por nosotros y por nuestra salvación bajó del cielo: por obra del Espíritu Santo se encarnó de María, la Virgen, y se hizo hombre. Por nuestra causa fue crucificado en tiempos de Poncio Pilato: padeció y fue sepultado. Resucitó al tercer día, según las Escrituras, subió al cielo y está sentado a la derecha del Padre. De nuevo vendrá con gloria para juzgar a vivos y muertos, y su reino no tendrá fin.

Creemos en el Espíritu Santo, Señor y dador de vida, que procede del Padre y del Hijo, que con el Padre y el Hijo recibe una misma adoración y gloria, y que habló por los profetas. Creemos en la Iglesia, que es una, santa, católica y apostólica. Reconocemos un solo Bautismo para el perdón de los pecados. Esperamos la resurrección de los muertos y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the for Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,

**Hear us, Lord;
For your mercy is great.**

**Atiéndenos, Señor;
Porque grande es tu misericordia.**

CONFESSION OF SIN & ABSOLUTION

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti
por pensamiento, palabra y obra,
por lo que hemos hecho
y lo que hemos dejado de hacer.
No te hemos amado con todo el corazón;
no hemos amado a nuestro prójimo como a
nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por amor de tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y andaremos por tus caminos,
para gloria de tu Nombre. Amén.

The presider offers absolution and the people respond, Amen.

THE PEACE

The peace of the Lord be always with you.
And also with you.

La paz del Señor sea siempre con ustedes.
Y con tu espíritu.

The people greet one another with a sign of God's peace and then are seated.

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, at cathedral.org/support, or by texting the dollar amount you wish to give to 202-856-9005.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Silver and Gold

Sung by the ensemble.

Kirk Franklin (b. 1970)

Silver and gold, silver and gold,
I'd rather have Jesus than silver and gold.
No fame or fortune, nor riches untold.
I'd rather have Jesus than silver and gold.

Don't give me a mansion on top of the hill.
Don't give me the world with a shallow thrill.
But just give me a Savior, my life He can hold.
I'd rather have Jesus than silver and gold.

Woke up this morning, feeling kind of down.
I called on my best friend, she could not be found.
But I called on Jesus, my life He can hold.
I'd rather have Jesus than silver and gold.

I'd rather have Jesus (For unto us a Child is born, a Son is given)
I'd rather have Jesus (You see what does it profit a man to gain the whole world and lose his soul)
I'd rather have Jesus (In the midnight hour when my body is rocking with pain)
I'd rather have Jesus (The Son of Man, the King of kings)
I'd rather have Jesus than silver and gold.

The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 538

God of Mercy, God of Grace

Sung by all.

Lucerna Laudoniae

1. God of mer - cy, God of grace, show the bright - ness of thy face.
2. Let thy peo - ple praise thee, Lord; be by all that live a - dored.

Shine up - on us, Sa - vior, shine, fill thy Church with light di - vine,
Let the na - tions shout and sing glo - ry to their Sa - vior King;

and thy sav - ing health ex - tend un - to earth's re - mot - est end.
let all be, be - low, a - bove, one in joy, and light, and love.

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

Almighty God, you made the world and love your creation. You gave your Son Jesus Christ to be our Savior. His dying and rising have set us free from sin and death. And so we gladly thank you, with saints and angels praising you, and singing:

SANCTUS & BENEDICTUS • S 125

Sung by all.

Richard Proulx (1937–2010)

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

Ho-ly, ho-ly, ho - ly Lord, God of pow-er and might, heaven and earth are full of your
glo-ry. Ho - san - na in the high-est. Ho - san-na in the high-est. Blessed is he who comes in the
name of the Lord. Ho - san - na in the high-est. Ho - san-na in the high est._____

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

We praise and bless you, loving Father, through Jesus Christ, our Lord; and as we obey his command, send your Holy Spirit, that broken bread and wine outpoured may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends and, taking bread, he praised you. He broke the bread, gave it to them and said: Take, eat; this is my body which is given for you; do this in remembrance of me.

When supper was ended he took the cup of wine. Again he praised you, gave it to them and said: Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did, in him we plead with confidence his sacrifice made once for all upon the cross.

Bringing before you the bread of life and cup of salvation, we proclaim his death and resurrection until he comes in glory.

Great is the mystery of faith:

Christ has died:

Christ is risen:

Christ will come again.

Lord of all life, help us to work together for that day when your kingdom comes and justice and mercy will be seen in all the earth.

Look with favor on your people, gather us in your loving arms and bring us with our patrons, the Apostles Peter and Paul, and all the saints to feast at your table in heaven.

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, all honor and glory are yours, O loving Father, for ever and ever. **AMEN.**

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

And now, as our Savior Christ has taught us, we are bold to say,

Notre Père..., Padre nuestro..., Vater unser...,

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Padre nuestro que estás en el cielo,
santificado sea tu Nombre,
venga tu reino,
hágase tu voluntad,
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas, como también
nosotros perdonamos a los que nos ofenden.
No nos dejes caer en tentación
y líbranos del mal.
Porque tuyo es el reino,
tuyo es el poder, y tuya es la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Lamb of God

Sung by all.

Lena McLin (b. 1928)

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: grant us peace.

THE INVITATION TO HOLY COMMUNION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. Wine is also available. Please refrain from intinction (dipping the bread) into the common chalice. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

Those unable to receive Communion today are invited to say the Prayer of Spiritual Communion.

ANTHEM DURING THE COMMUNION

"Panis angelicus" from Mass, Op. 12

Sung by the choir.

César Franck (1822–1890);
arr. Henry Clough-Leigher (1874–1956)

Sung in Latin.

The angels' bread
Becomes the bread of men;
The heavenly bread
Ends all symbols;
Oh, miraculous thing:
The Body of the Lord will nourish
The poor and humble servant.

(From Sacriis solemniiis, Thomas Aquinas, 1225–1274)

The people stand as able.

THE POSTCOMMUNION PRAYER

We thank you, Lord,
that you have fed us in this sacrament
and united us with Christ.
Send us into the world
to preach the gospel of his kingdom:
confirm us in this mission
and help us to live the good news we proclaim;
through Jesus Christ our Lord. Amen.

Te damos gracias, Señor,
que nos has nutrido en este Sacramento
y nos has unido con Cristo.
Envíanos al mundo
para predicar el Evangelio de su reino:
confirmanos en esta misión
y ayúdanos a vivir las buenas noticias que
proclamamos;
por Jesucristo nuestro Señor. Amén.

THE BLESSING

The presider blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING • 594

God of Grace and God of Glory

Sung by all.

Cwm Rhondda



1. God of grace and God of glo - ry, on thy peo - ple pour thy power; crown thine an - cient
2. Lo! the hosts of e - vil round us scorn thy Christ, as - sail his ways! From the fears that
3. Cure thy chil - dren's war - ring mad - ness, bend our pride to thy con - trol; shame our wan - ton,
4. Save us from weak res - ig - na - tion to the e - vils we de - plore; let the gift of

Church - 's sto - ry; bring her bud to glo - rious flower. Grant us wis - dom,
long have bound us free our hearts to faith and praise: grant us wis - dom,
self - ish glad - ness, rich in things and poor in soul. Grant us wis - dom,
thy sal - va - tion be our glo - ry ev - er - more. Grant us wis - dom,

grant us cour - age, for the fac - ing of this hour, for the fac - ing of this hour.
grant us cour - age, for the liv - ing of these days, for the liv - ing of these days.
grant us cour - age, lest we miss thy king - dom's goal, lest we miss thy king - dom's goal.
grant us cour - age, serv - ing thee whom we a - dore, serv - ing thee whom we a - dore.

THE DISMISSAL

Go in peace to love and serve the Lord.
Thanks be to God.

Vayan en paz para amar y servir al Señor.
Demos gracias a Dios.

POSTLUDE

Fugue in C major, BWV 564

Johann Sebastian Bach (1685–1750)



The Washington Ringing Society will ring the Cathedral bells following the service.

PARTICIPANTS Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Canon Dana Colley Corsello, Canon Vicar; Gospellers: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.); Musicians: The Boys Cathedral Choir, , The Cathedral Contemporary Ensemble, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Michele Fowlin, Associate Director for Contemporary Music, Rebecca Ehren, Organ Scholar, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. In memory of E. Otis Clark; in memory of James Wesley Langrall; in thanksgiving for the Charles Ray Long family and friends; in memory of Stephen Mitchell Hoyt; in celebration of the marriage of Rebeckah Lynn Pace and Alexander Gould Beresford.

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